

Saying Goodbye to Ramadhaan: Pardon and Forgive

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SAYING GOODBYE TO RAMADHAAN: PARDON AND FORGIVE

The days passed by and they passed by faster than anyone expected. It is as if we just gathered here yesterday talking about how one shackles his inclinations the day the Shaytaan gets shackled, and today this is our farewell Khaatirah. That is Ramadhaan and that is the days of one's life – they pass by and what you get out of them is your deeds for you or your sins against you. Glory and congratulations to those who Ramadhaan leaves with a white clean register – one that will make one proud when he stands before Allah subhaanahu wa ta'aala. Congratulations to those whose tears generously flowed over their cheeks in humility and reverence, enjoying the special bond between them and Allah subhaanahu wa ta'aala. Blessed be those who purified themselves with deeds – those who honoured and elevated their souls with nearness to Allah. That is the way to honour and cure your soul.

How privileged is he who leaves Ramadhaan with a new relationship with Allah – renewed vows, firm promises, a clean slate and fresh resolutions. They (the others) have worthless New Year's resolutions that they never keep, and we have honourable Ramadhaan resolutions to Allah. Our resolution is to remain good and distance ourselves from sins, and if we stumble – we jump back up with repentance. As the clock is ticking, Ramadhaan is almost slipping away, but our vow is not to let Qiyaam and Siyaam slip away. Our resolution is that what Ramadhaan instilled in us – it shall become part of us for the rest of the year until next Ramadhaan, and then for the rest of our lives.

We got Taqwa (god consciousness) out of Ramadhaan – awareness that Allah is watchful over us, and that shall remain throughout the year. Ramadhaan has gone, but humility to Allah, recitation of the Qur'an, Du'aa to Allah and pleading with Allah shall remain. You changed your ways, you left so many sins and you repented from many more. Allah rescued you from the deep darkness of the sins and now you are walking out a clean and pure man – as clean and pure as the day your mother gave birth to you Inshaa Allah. Do not drown yourself in the sewage of sins again.

In the last few hours of Ramadhaan, give it all you got. There is no time to rest. As believers, our rest only comes when both of our feet enter Jannah and that is when we rest. You may have had a slow beginning or shortcomings in the early part of Ramadhaan, but matters are based on how they end so let Ramadhaan end with the best that you got. While you do that, you have to start preparing for what is after Ramadhaan. Do not let it take you by surprise. Just like we prepared for Ramadhaan before Ramadhaan, in the final of moments of Ramadhaan we give it all we got and at the same time, we prepare ourselves for what is after Ramadhaan.

What is after Ramadhaan? The Shaytaan has been resting and watching in agony. He sees your Salah and your Ibaadah, he sees that clean cloak of Imaan you are wearing and he

wants to drag you into the gutter again. He has been restrained in bitterness and agony. He is watching all the deeds and all the repentance, but he cannot do anything about it. Do not let him get you to breach that covenant with Allah. Do not break your oath and vow with Allah. Your deeds in Ramadhaan are like the most beautiful mansion anyone could build. You built it brick by brick and layer by layer, every second of Ramadhaan. You suffered to build it – the hunger, the thirst, the sleep, overcoming desires and struggling with your Nafs (your inclination). Your deeds accumulated in Ramadhaan are like the billions a man accumulates in hard work throughout his life.

What would you say if any one of you worked so hard on a special project and it took weeks or maybe months, you saved it as a PowerPoint file and then just out of the blue for no reason, right before you were going to hand it to your professor, you went and formatted your hard drive? Everyone is going to say he is a crazy man, just like someone who burned the millions he accumulated throughout his lifetime in hard labour. That is the example of one who goes back to his old ways after Ramadhaan.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا
بَيْنَكُمْ... ﴿النحل: ٩٢﴾

And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves. (Surat an-Nahl: 92)

Jurayj, as-Suddi and Ibn Katheer said this was that crazy woman in Makkah, as we mention every year. Some even mentioned her name (Raytah Bint 'Amr Ibn Ka'b) and others mentioned that it is just a breach of covenant or promise. That crazy woman of Makkah would knit that beautiful blanket, cloak, hat or whatever it may be, and when she was done knitting she would pull the two strands, rendering that beautiful item that she made into just a pile of strings. What are you doing crazy woman? Tie those threads, move on and make another one. She does it over and over and over again. Everyone looks at her and says she is crazy, just like the one who had that PowerPoint project and his career was dependant on it, but right before he was going to submit it he formatted his hard drive. The one who destroys his deeds after Ramadhaan is even crazier than that.

Do not be like that crazy woman who undoes the thread which she has spun, after it becomes good and strong. She finishes it, and then she takes the strings apart. Do not be like the man who built that high-rise after years and years, and as soon as it was done and he was about to move in, he puts dynamite in it and blows it down. Do not be a Ramadhaani, be an Imaani, Ihsaani, Rabbaani – that is exactly what we are trying to get at. Ramadhaan dies and the days die, but the Lord of Ramadhaan and the days never dies!

Do you ever see or smell someone who smells very horrible – you look at him and he is unkempt, untidy, dishevelled and dirty. You see him and you cannot look at him or stand his smell. Suddenly, he takes a shower, combs his hair and puts on cologne, and then immediately after his makeover he heads to a sump of waste and takes a dive into it. That is the one who Allah cleaned from sins, and right after Ramadhaan he walks into the sump of sins. Did you ever see a weak man or woman who is yellow and pale, because they caught some kind of illness or disease. He was about to die and he went to the hospital for that illness. They do therapy on him, they give him medicine or whatever it may be, and he comes back to life a strong and healthy person, free of his illness. What if he walks out of that hospital and goes right back to that which the doctor told him caused the illness that he had? You are a healthy person with the Imaanic therapy of Ramadhaan, so do not let the disease of sins make you hazel and weak after Ramadhaan. Do not let the Shaytaan fulfil his vow and promise over mankind. He said:

...لَئِنْ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿الْإِسْرَاءُ: ٦٢﴾

“If You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!” (Surat al-Israa’: 62)

I shall surely seize them and mislead them, just like one leads a dog – that is what Ahtanikan (أَحْتَنِكَنَّ) means. He wants to lead us, just like someone puts a tether on a dog and leads him.

After that, Allah says:

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿سَبَأٍ: ٢٠﴾

And indeed Iblees (Shaytaan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allah). (Surat Saba’: 20)

Shaytaan fulfilled his promise.

إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ

All except a group of true believers (in the Oneness of Allah).

Be among those exceptions. From now on, you need to plan for what is after the ‘Eed, otherwise the Shaytaan will get the better part of you. After Ramadhaan, have a certain

portion of Qur'an to recite every day. From now you have to make the intention that no matter what happens, I am not going to miss it every single day. Have nightly private moments with Allah, no matter how small they are. Never miss them, no matter what. Have days of the month that you fast, no matter what. Two or three days a month, and then you are going to see that you need more. You are going to progress, but just start with a little bit that you will not leave no matter what kind of day you have.

In these days, do the honourable and noble deed of asking Allah to accept.

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿المؤمنون﴾:

﴿٦٠﴾

And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc have been accepted or not), because they are sure to return to their Lord (for reckoning). (Surat al-Mu'minoon: 60)

Aishah asked the Prophet sallallahu 'alayhi wa sallam – those are the ones who drink alcohol and steal (the sinners)? Listen to the unexpected answer from the Prophet Muhammad sallallahu 'alayhi wa sallam. He said those are not the sinners – those are the ones who pray, fast and give charity, and then fear it is not going to be accepted. Some of the Salaf remained asked Allah to accept their Ramadhaan for six months. Just because you did it, that does not mean you are guaranteed acceptance.

Ibraheem raised the pillars of the Ka'bah by an order from Allah. A super special Messenger, a very noble task, and a direct order from His Lord. A Messenger whose sincerity no one can doubt, yet he is saying:

... رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿البقرة: ١٢٧﴾

“Our Lord! Accept (this service) from us. Verily! You are the All Hearer, the All Knower.” (Surat al-Baqarah: 127)

Do not feel arrogant that you did a worship to Allah. Imagine you were desperate and you borrowed a thousand dollars from someone, and then you went to pay it back. You were late and it was deficient, so do you give that thousand dollars back in arrogance? Do you say hey take your thousand dollars and get out of my face? Or do you give that thousand dollars back in humility, wanting him not to be mad at you because he did you a favour? The blessings of Allah over you are numerous and there is nothing you can do on this earth that can pay Him back for what He has given you, so do not get arrogant with your deeds. Ask Allah to accept your deeds from you and be humble. Allah gave you and gave you and no

matter what you do, you can never repay it. No matter how good you perfected it and no matter how much of it you did, Allah gave you much more than you can imagine.

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

And if you would count the graces of Allah, never could you be able to count them. (Surat an-Nahl: 18)

In a few hours, the big ceremony of one's life will be held and the certificates of Ramadhaan will be handed out. Keep working and asking Allah that your neck will be among those necks freed from Jahannam, and that you are liberated from Jahannam. A'aathanallahu Wa

Iyyaakum Minhaa (أعاذنا الله وإياكم منها). While you prepare yourself for this transition,

there is another matter to work on as Ramadhaan slips away. What we have talked about so far is first of all, you keep working to the last moment of Ramadhaan and of course like we said at the beginning, the last moment of Ramadhaan is Maghrib. Our days start and end at Maghrib, so if they say for example tomorrow is the last day of Ramadhaan, then it ends at Maghrib. You work to that last moment. Number two – you ask Allah to accept. Number three – you work on the transition. Number four and the final point that I want to talk about is keep in mind to rinse and clean your heart.

Part of the university of Ramadhaan is to leave with a pure heart, but why is that more important in Ramadhaan? We talked about this issue pertaining to Ibaadah, and now I am talking about it pertaining to other brothers and sisters of yours. You have to clean your heart towards Muslims. Why does that pertain more so to Ramadhaan? Listen to the Hadith. Abu Hurayrah said that the Prophet sallallahu 'alayhi wa sallam said:

تُعْرَضُ الْأَعْمَالُ فِي كُلِّ يَوْمٍ خَمِيسٍ وَاثْنَيْنِ ، فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ
الْيَوْمِ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا...

The deeds of people are presented to Allah every Monday and Thursday. Allah forgives everyone who does not associate a partner to Him (everyone who is a Muslim).

...إِلَّا امْرَأً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحَاءٌ ، فَيُقَالُ : أَرْكُوا هَذَيْنِ حَتَّى
يَصْطَلِحَا ، أَرْكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا

Except those two who were deserting each other. Allah says leave those until they reconcile. Put theirs aside until they reconcile.

Reconcile and re-establish your relationships that you severed with others. Why is it so important in these days? If you want that hard work you did in Ramadhaan to soar to the heavens, reconcile and re-establish relationships that you severed right now. Do it right now before Ramadhaan ends. Someone might say it was not my fault – it was his fault, he started it and he did it. That is not the issue here – we are not judging whose fault it is. We are saying reconcile with your brothers and sisters if you want your deeds to soar. He might say I do not get along with him, or a sister might say I do not get along with her. We are not talking about going overnight or bringing them over for a feast, and inviting them for coffee or dinner. If you can do that, then do it and that is good. The minimum amount so you will not be considered as the one whose deeds Allah says to put aside, is As-Salaamu 'Alaykum. That is the minimum amount. You have to have that with your brother and you have to have that with your sister, meaning brothers with brothers and sisters with sisters. You have to say As-Salaamu 'Alaykum to lift abandoning your brother. Do it before 'Eed in a phone call or in a text, or at the Masjid. Be the one who initiates it because that is the best of the two.

That is the first issue on abandoning your Muslim brother. Say As-Salaamu 'Alaykum and break it with As-Salaamu 'Alaykum. Another issue is that most mingle with other Muslims and relatives more so in this month than on regular days. Iftaar, Taraweeh and in the Masjid. They have Iftaar together with families and there is more contact, so there is more of a chance of problems occurring. That is why it is also essential to clean your heart at the end of Ramadhaan. Brothers from out of state came to visit me a few days ago. They said we want to stop by after Taraweeh, so after I returned I waited and waited and they came very late. I said where have you been? They said after 'Ishaa someone takes the microphone and begins to blast another group in the Masjid and then the feud goes on back and forth, and the Taraweeh gets delayed. Now the final moments approach, so establish hearts with no ill will and no evil – something that is lacking in this Ummah. Where are those who go to sleep like our Salaf, with no ill feelings in their hearts towards their brothers. He could be right or he could be wrong, but that is not the issue. The issue is cleaning the heart.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

﴿الحشر: ١٠﴾

And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (Surat al-Hashr: 10)

Look how beautiful that is. Allah praised them because they make the Du’aa:

لَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

In the thirteenth volume of Al-Bidaayah Wan-Nihaayah (البداية والنهاية) by Ibn Katheer, Sufyaan Ibn Husayn said I mentioned something bad about a brother in front of Iyyaas Ibn Mu’aawiyah. Iyyaas was a knowledgeable scholar and a man who feared Allah. Sufyaan said Iyyaas looked me straight in the eyes and said did you fight the Romans? They were some of the enemies of Islam who were killing Muslims back then. Sufyaan said no. Iyyaas said did you fight the people of Sind, the people of Hind or the Turks? Sufyaan said no. He said the Romans, the people of Sind, the people of Hind and the Turks (the enemies of Islam) are at peace from you and the Muslims are not? Sufyaan said I never went back to talking about Muslims after that.

There is some whose brothers see their Botox smiles, their slander and their harm, while they reserve their wholehearted smiles for their counterpart friends (enemies of Tawheed) on the interfaith round tables. They are willing to overlook a man’s Shirk and make it incumbent on one to have dialogue with him, but if you dare adopt the opinion that voting is Haraam, they will make you an outcast, spread lies and rumours about you, and try to get you behind the walls. Unity with the grave worshippers is okay to them. Dialogue with the people of the trinity is Fardh ‘Ayn. Brothering the Shi’ah – that is on the top of the list and it is obligatory. But if you ever speak on the causes of the Ummah, speak to someone who speaks on the causes of the Ummah or learn from him, then woe to you. If you speak about the weak, those who are imprisoned, those who are killed and those who have no one to speak about them, then woe to you. Pulpy and mushy they are with the enemies of Allah, and tusks and growls to the believers of Laa Ilaaha Illallah. That is their characteristic – the opposite of:

...أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ... المائدة: ٥٤ ﴿٥٤﴾

Humble towards the believers, stern towards the disbelievers. (Surat al-Maa’idah: 54)

Sufyaan Ibn Husayn said I never went back to harming or harbouring ill feelings towards any Muslim after that. You have a lot of shortcomings – clean your heart. Learn how to treat your brothers from the man whose manners were purified by Allah, from on top of seven heavens. At-Tirmidhi narrated this Hadith and said it is Hasan, and al-Bayhaqi also narrated

it in a different chain. They told the Prophet sallallahu ‘alayhi wa sallam Thaqeef are throwing arrows at us – the arrows of Thaqeef are burning us! These are people who were not enemies, but were throwing arrows at the Sahaabah. Make Du’aa on them O Prophet of Allah! The Prophet sallallahu ‘alayhi wa sallam said:

اللَّهُمَّ اهْدِ ثَقِيفًا وَأْتِ بِهِمْ

O Allah guide Thaqeef and bring them to me.

Another tribe that harboured animosity towards the Prophet sallallahu ‘alayhi wa sallam was Daws. At-Tufayl Ibn ‘Amr ad-Dawsi embraces Islam and then he goes to convey the message back to Daws. They give him a hard time, but some of his relatives become Muslim and among those who became Muslim with him was Abu Hurayrah. He returned to visit the Prophet sallallahu ‘alayhi wa sallam and he is telling him how his tribe is. At-Tufayl said they are refusing to believe and they are giving me a hard time, make Du’aa on them O Prophet of Allah. The Prophet sallallahu ‘alayhi wa sallam raised his hands. Abu Hurayrah is sitting there and he said when the Prophet sallallahu ‘alayhi wa sallam raised his hands, I said that the days of Daws are done. It is over for Daws – Allah is going to doom and destroy them. But the mercy to mankind raised his hands and said:

اللَّهُمَّ اهْدِ دَوْسًا وَاتِّ بِهِمْ

O Allah guide Daws and bring them to me.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We have sent you (O Muhammad sallallahu ‘alayhi wa sallam) not but as a mercy for the ‘Aalameen (mankind, Jinns and all that exists). (Surat al-Anbiyaa’: 107)

I say this because I wish some Muslims could treat each other with the guidance, kindness and wisdom that the Prophet sallallahu ‘alayhi wa sallam treated some of his enemies with. They made him bleed, they pelted him with stones, and they were going to tell Quraysh that he is sneaking behind their backs to spread the message to nearby towns of at-Taa’if. When he told Aishah about this day, he said this was the worst day of his Da’wah career. Later on before he died, she asked him what was the worst day? It was this one – the day of at-Taa’if. Out of the twenty three years, this was the worst day, and you know the Prophet sallallahu ‘alayhi wa sallam had a lot of difficult days.

Within moments, now he has the upper hand. His sweat did not dry, the blood did not go away and now he has the upper hand. Not any type of upper hand, but the angel of Jibreel

and the angel of the mountains. One word would have crumbled down the mountain of at-Taa'if in chunks big enough to roll down and destroy the disbelievers of Makkah, after it swallows the people of at-Taa'if and sets a lesson for the world – do not ever mess with Muhammad again (sallallahu 'alayhi wa sallam)! But what were his words? No, maybe Allah will bring from their descendants those who will worship Allah.

لَعَلَّ اللَّهَ يُخْرِجُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ

Deep foresight. Do you realise the foresight of those words? Listen to a snippet of that wisdom. From the most notorious enemies of Allah and those who caused the most harm to the Prophet sallallahu 'alayhi wa sallam, came their descendants who brought leadership to Islam and those who were the greatest heroes of Islam. When they were making love to their women, mocking the Prophet sallallahu 'alayhi wa sallam and conspiring to do more, thinking they had the upper hand – they were in reality making babies that are one day going to bring victory to Islam.

The man who the Prophet sallallahu 'alayhi wa sallam called the Fir'awn of this Ummah – from his descendants came Ikrimah Ibn Abi Jahl. Ikrimah the son of Abu Jahl, who made history in his fights alongside Abu Bakr against the apostates and more so in The Battle of Yarmook after that. Al-Waleed Ibn al-Mugheerah – the man who Allah threatens in the Qur'an when He says:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَبَنِينَ
شُهُودًا ﴿١٣﴾ وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾
كَلَّا ۚ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأَرْهَقُهُ صُعُودًا ﴿١٧﴾ ﴿المدثر﴾

Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Waleed Bin Al-Mugheerah Al-Makhzoomi)! And then granted him resources in abundance. And children to be by his side! And made life smooth and comfortable for him! After all that he desires that I should give more; Nay! Verily, he has been stubborn and opposing Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc). I shall oblige him to (climb a slippery mountain in the Hellfire called As-Sa'ood, or to) face a severe torment! (Surat al-Muddathir: 11-17)

The man who gathered the Qurayshians to make one standard lie, when the lies were many against the Prophet sallallahu 'alayhi wa sallam. He fathered Sayfullah al-Maslul (سيف الله)

(المسلول) – the drawn sword of Allah (Khaalid Ibn al-Waleed radhiallahu ‘anhu). From Abu Lahab came ‘Utbah and Mu’tib – the men who became believers in the conquest of Makkah and fought such a strong fight in The Battle of Hunayn.

Now is the time for those filthy hearted people to wash their hearts from any ill feelings against their brothers and sisters, before Ramadhaan is over. Evil and wicked hearts that sometimes harbor animosity for fifteen, twenty or twenty five years. Even if it was not that long and even if it just happened a few days ago in Ramadhaan at the Masjid, it does not matter – clean the heart out.

When a man kills another, in Islamic law he goes to the Khaleefah. The Khaleefah appoints it to a judge and he goes before the judge. Any immediate relative over the age of puberty can forgive the killer. He can be forgiven totally or they can make an agreement and forgive for a ransom. This is one of the few matters where even if it reaches the judge, the party can settle it, unlike other matters. Look at the wording when Allah talks about it in the Qur’an. When He is talking about it, He says:

...فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ...

البقرة: ١٧٨

But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. (Surat al-Baqarah: 178)

The guy just killed, but Allah refers to him not as a killer, but as a brother. He just killed, but he is still his brother. He is still Muslim and the bond of Laa Ilaaha Illallah is still there. Allah says Akheehi (أَخِيهِ) in a matter of murder! There are men who give their lives, wealth,

honour and family for the sake of Allah, and there are those who give their lives for the sake of slander, envy and hatred, and harbor ill feelings. That contradicts Taqwa – that means you did not attain Taqwa in Ramadhaan.

Ibn ‘Asaakir once said fear the flesh of the scholars, meaning do not backbite them, do not talk about them and do not slander them. Fear the flesh of the scholars because it is poisonous, and the destiny of one who degrades them is very short. I will revise it to say the flesh of every believer is poisonous and the destiny of one who transgresses on it is very short. Wallahil-‘Adheem I can give examples but we do not have time – examples of those with ill hearts towards Muslims, and within years they were apostates. Clear apostates, meaning they declared it – some declared they are Hindu. That filthy heart leads to bigger things. Clean that abscess and pus out of that heart.

They brought a man who was drinking to the Prophet sallallahu ‘alayhi wa sallam. They bring him and whip him, they bring him and whip him, and he drinks again and again and again. A Sahaabi got sick and tired and he said:

أَخْرَاكَ اللَّهُ

May Allah embarrass you.

The Prophet sallallahu ‘alayhi wa sallam said:

لَا تَقُولُوا هَكَذَا ، لَا تُعِينُوا عَلَيْهِ الشَّيْطَانُ

Do not say it like that. Do not aid the Shaytaan over your brother.

He is a believer and he is a Muslim. Yes, he committed the sin of drinking but that does not diminish that he is a believer in Laa Ilaaha Illallah, and I am not diminishing that sin. He committed a sin, but he may have a storage of deeds that generations like me and you could not have done. It may be Allah only exposed one of his sins, yet he has plenty of deeds me and you do not know about. It may be that the person harbouring ill feelings is hiding plenty of secrets, but Allah has not exposed them yet – that is why he is so bitter. Once you remove the arrogance and stop feeling that you are above everyone, that will make things easier for you to amend.

Bakr Ibn Abdillah said if you see a man occupied in the faults of others and forgetting his own, then know that Allah has plotted against him. That is a sign Allah plotted against him.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

﴿الشعراء﴾

The Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaaq (hypocrisy)]. (Surat ash-Shu’araa’: 88-89)

Someone is going to tell me okay, is this a continuation of the talk on fasting of the tongue? No, it is not – it is a totally different talk. Fasting of the tongue is watching what you say, but now we are talking about heart purification. Not heart purification in Ibaadah because we already talked about that, but heart purification towards your brothers – to clean your heart towards your brothers.

Everyone knows Ibn Taymiyyah. What kind of enemies did Ibn Taymiyyah have? His enemies were enemies in deep, major innovations. The scholars and rulers conspired against him

because of principles he had in Islamic matters – in ‘Aqeedah and Tawheed. Everyone knows what Ibn Taymiyyah was about. He was never married, so he could not have had any disputes with any in laws. He had no money – all he had was the shirt on his back, so he could not have had any materialistic disputes with anyone. He slept most of his days in the Masjid, so he could not have had disputes with his landlord. He had no job, so he could not have had problems with a boss. His matters with others were matters of ‘Aqeedah.

You remember in The University of Yusuf talk, we mentioned that some scholars put Ibn Taymiyyah in prison and while he was in prison, the tables turned. The ruler they had was overthrown, and now the new leader who hated those scholars and the ex-leader took Ibn Taymiyyah out of prison and honoured him. He brought those scholars who put him in prison, to prison, and released Ibn Taymiyyah. He wanted one word from Ibn Taymiyyah. He already hated them, but he wanted one word to justify him killing them. One word and I will do it. He wanted to do it because he hated them and they supported the ex-leader. Ibn Taymiyyah said no, these are ‘Ulamaa and if they are gone there is going to be a lot of evil. In his book on Ibn Taymiyyah, Ahmad Fareed said when Ibn Makhloof was released (one of the biggest Maaliki Imaams of his time), he said I have never seen a man more magnanimous than Ibn Taymiyyah. We brought the rulers against Ibn Taymiyyah to imprison him, and when he had the upper hand to kill us and behead us with one word, he spared our lives, defended us and praised us.

For the fifth time in my life, I was reading a very important book which I suggest you all read. I do not know if it is translated or not. I did not even finish it for the fifth time before Ramadhaan, I stopped before Ramadhaan and I was in the middle of the second volume. It is a book called Madaarij As-Saalikeen (مدارج السالكين), written by Ibn al-Qayyim (the student of Ibn Taymiyyah). He said I never saw a man like Ibn Taymiyyah – he never made Du’aa on his enemies. Ibn al-Qayyim said I went to give him good news one time. What is that good news Ibn al-Qayyim? He said I went to give him the good news that one of his biggest enemies died. Ibn al-Qayyim was so excited to go tell his Shaykh his enemy died, but when Ibn al-Qayyim walked in and told him so and so died, he said Inna Lillahi Wa Inna Ilayhi Raaji’oon, there is no good news in a Muslim dying.

Ibn al-Qayyim said on the spot, he jumped up and went to the house of the family of that person who died to give them condolence. He went to the kids of that person and he told them I am like your father. You lost your father but I am now like your father. If you need anything, let me know. They got so happy, and they honoured and loved Ibn Taymiyyah so much. Ibn al-Qayyim said they honoured and loved him so much because of his pure heart. Look at his forgiveness, and Ibn al-Qayyim called this person the biggest enemy of Ibn Taymiyyah. Ramadhaan is slipping away. Let us forgive and forget. One of the students of Ibn Taymiyyah once said I wish I was to my friends, like Ibn Taymiyyah was to his enemies. I

wish I could have the qualities he had with my friends, like he had with his enemies. We started a new page with Allah, now let us start a new page with Muslims.

Ali Ibn al-Husayn (the grandson of Ali Ibn Abi Taalib) had a servant, and one time she went to get him a vase of water to make Wudhu. She dropped the vase on his head while she was trying to help him and he was wounded. On the spot, she said:

...وَالْكَاطِمِينَ الْغَيْظَ... ﴿آل عمران: ١٣٤﴾

Those who repress their anger. (Surat Aali 'Imraan: 134)

On the spot, he said I repress my anger. He is bleeding and this is a servant, but she knew who she was talking to.

Then she said:

...وَالْعَافِينَ عَنِ النَّاسِ... ﴿آل عمران: ١٣٤﴾

Those who pardon men. (Surat Aali 'Imraan: 134)

He said I pardon you. I repressed my anger and I pardon you.

She finished the verse:

...وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿آل عمران: ١٣٤﴾

Verily, Allah loves Al-Muhsinoon (the good doers). (Surat Aali 'Imraan: 134)

He said you are free for the sake of Allah. Look at that manner and that pure white heart.

I will conclude with this Ayah that you all know – it was revealed about Abu Bakr as-Siddeeq. Imagine that the honour of your mother, your daughter or your sister is talked about and she is degraded. May Allah protect you and guard you and your relatives. Your blood boils, but imagine when it is someone you have been supporting for years and now he talks about an immediate relative. That was Mistah Ibn Uthaathah – a man who Abu Bakr used to give a monthly pay cheque to. He was very poor and among the people on the list of Abu Bakr. He used to give him charity every single month. His livelihood and his survival depended on Abu Bakr as-Siddeeq giving him charity, after Allah of course. When people accused Aishah, he spoke ill about her so Abu Bakr cut him off and cut his pay cheque off. Days after, things got calm and Allah revealed verses declaring the innocence of Aishah.

Then the verse comes down specifically about Abu Bakr.

وَلَا يَأْتِلْ أَوْلُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ
اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿النور: ٢٢﴾

And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. (Surat an-Noor: 22)

This is what I conclude with. If you want Allah to forgive you, pardon and forgive. Conclude like that with Ramadhaan – that is how you want your Ramadhaan to end.

Abu Bakr said:

وَاللَّهِ إِنَّا نَحِبُّ – يَا رَبَّنَا

Wallahi, we love that You forgive us.

Then he went to the man and began to pay him again – a man who talked about his honour.

May Allah subhaanahu wa ta'aala accept your fasting and your worship, and may you Inshaa Allah see many more Ramadhaans to come. In the same way we united here for His Sake in these Khawaatir, may we unite Inshaa Allah in the Firdaws al-A'la.